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there is no appearance of it in the ruins of the old church, about three feet of the lower part of the walls of which exhibit masonry of a very early date, much anterior to the upper portions of the structure, but all composed of lime-stone. The Ogham stone stood at the distance of a foot from the south wall of the church, and nine paces from the Round Tower, and had the appearance of a rude head-stone to a grave. The inscription was on the south-eastern edge, and consisted of eleven scores. In the centre of the eastern face there was a single stroke, deeply scored, nine inches long, and running in a diagonal direction, which appeared to be of a date more modern than the Ogham. A few fragments of coffin-shaped tombs, bearing floriated crosses, were to be found in the church and burying-ground, appropriated to mark the modern graves; but there was no appearance of any other monument of such remote antiquity as that inscribed with the Ogham. The church being dedicated to St. Kieran, the name, Tullaherin, was generally supposed to signify the height of Kieran; but it was sometimes pronounced and spelled Tullaherim, which would mean the dry hill, a term certainly descriptive of its peculiar situation, it being elevated ground nearly surrounded by a marsh.

The following papers were then submitted to the Meeting.

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## ON TULACHS AS PLACES OF SEPULTURE.

BY MR. JOHN O'DALY.

IN the communication made by Mr. Prim to the Society, with reference to the newly discovered Ogham monument at Tullaherin, that gentleman stated it to be the general impression that the name signified "the hill of Kieran," that saint being the patron of the parish;<sup>1</sup> whilst some considered that it meant "the dry hill." I now beg leave to intimate, that, in my opinion, the word, tulach, signifies a burial-place, and that the original name, which has been corrupted into Tullaherin, literally meant the burial-place dedicated to St. Kieran (*Hibernicè*, *Ùapán*) of Ossory, or founded by him. As it is a matter of much interest and importance that the origin of the Irish names of districts and places should be properly traced and elucidated, and that nothing should be left depending on mere assertion, I now proceed to produce proofs that the Irish word *tulac* means, beyond the possibility of doubt, a place of sepulture, and was understood in that sense by the ancient Irish.

<sup>1</sup> I have prepared for publication, from an ancient Irish manuscript, the Life of St. Kieran, of Saighir, in which

his connexion with the inhabitants of ancient and modern Ossory is very fully set forth.

In a Fenian romance of considerable antiquity and value, entitled “*Agallam na Seanórí*” (i. e. *The Dialogue of the Sages*), which gives an account of St. Patrick having met seven Fenian chiefs, who had survived their kindred and companions, one of them, Caoilte, is introduced as replying to the queries of the Saint concerning tulachs as follows:—

“*Beir buaδ aḡar beannaδe a Caoilte, ar Pádraiḡ, aḡar innir δam cpeaδ í an tulaiḡ éonn-ḡlar ro ar a b-puilmaoib? aḡar innir a rḡealaδ aḡar a tuaparḡbáil? Ineópaδ, ar Caoilte. An níδ oá b-puil an fearc ro .i. óḡláe δ’Fíannaib éirionn do fuair bár ann, .i. Airnealae, mac riḡ laḡionn.*

“*Lá naon oá paib ar an δ-tulaiḡ ro, eáinḡ fear oáin pe duan éurḡe; aḡar a δúbaire Airnealae, maie anm, a řir oáin, ar ré, léiḡ eáirbe δam ḡo m-biaδ mo řeóibe aḡar m’íonmair am řappaíδ. Oam briaeap, ar an fear oáin, ní éuibra eáirbe oúir, ḡan do ḡlamaδ, ir do ḡríopaδ, ir e-imdeapḡaδ, řan lá aniuḡ. Aḡar map do éualaδ Airnealae řin, éiḡ a ḡnúir aḡar a aḡaíδ ar láp, aḡar níor éḡḡaib a éeann řiamḡ ḡo b-fuair bár ann náipe; aḡar do múraδ an tulaiḡ ro air, aḡar ró éḡḡaib a liaḡ, aḡar ar leiř aea do ořuim a Naoin Pádraiḡ. Neam uaimpe o, ar Pádraiḡ, do luae a náipe, řa eabaire o řéinn anoir řéin, mář eoil lem’ Éiḡearna Oia é; aḡar do eáinḡ a anam o řéinn an uair řin, ḡo paib iona Colam ḡléiḡiol ar an ḡ-cap-riaiř ór eionn Pádraiḡ.*

“*Cpeaδ an fearc eile ro ar an δ-tulaiḡ ro eap, a Caoilte? ar Pádraiḡ. Oḡláe maie eile do’n b-řéinn, ar Caoilte, fuair bár ann, .i. Salbuirde mac řeileaeair, mac riḡ Múman. Cpeaδ é aδbap a báir? ar Pádraiḡ. ḡai páea do mapb ann ro é; aḡar do mapbaδ an epi-oeaδ eú aḡar an epioeaδ ḡiolla ró bí iona oiaḡ ann aḡ a říbe, aḡar do múraδ an tulaiḡ eonn-ḡlar ro oppa. Ró ba maie linn, ar beir-eapc, .i. beirḡiobal Pádraiḡ, na řeoirbe do bí aḡe, aḡar do h-aδnaice leiř, o’páḡail. Oo ḡeabair, ar Caoilte, aḡar o’ořḡuil an fearc, aḡar eug epann na řleiḡe éurḡe, aḡar do bí a lán o’páilḡib airḡio aoin-ḡil aieleiḡe uiriēe, o na h-úplann ḡo h-ionřma. Éuḡair a Pádraiḡ, ar beirceapc, neam ar a náipe do’n fear o éianair, aḡar eabair neam ar a řeoirib do’n fear eile ro. Oo beapab, ar Pádraiḡ, mář oeónae le Oia é, aḡar eugaδ ḡan amrap.”*

“‘May sway and blessings attend thee, Caoilte!’ said Patrick, ‘and tell me the cause of constructing this verdant tulach (mound) on which we now are. Relate unto me its history and all matters connected with its origin.’ ‘I will relate it,’ said Caoilte: ‘the cause of this sepulchre is this, that a chief of the Fians of Eire died here, namely, Airnealach, son of the King of Leinster, which happened in the following manner:—

“‘On a day that he had been on this tulach, a poet came to him with poems, and Airnealach said to him, “Great is thy name, O man of song! excuse me at present, and allow me a respite from rewarding thee, until I shall have my jewels and wealth at hand.” “By my word,” said the poet, “I shall grant you no such indulgence, but, on the contrary, I will satirize, persecute, and defame you this very day.” When Airnealach had heard these threats, he became downcast in his face and countenance, and never raised

his head till he died of shame. This tulach was constructed over him; his sepulchral stone was erected, and against it is your back, holy Patrick! 'I ordain,' said Patrick, 'that heaven be his portion as the reward of his shame, and that he be even now delivered from pain, if it be the will of my Lord God;' and, accordingly, his soul was released from pain at that very hour, and appeared in the form of a pure white dove on the rock over St. Patrick.

"Whose feart (grave) is that other on yonder tulach, to the south, Caoilte?" inquired St. Patrick. "Another young chief of the Fians," replied Caoilte, 'who died there; namely, Salbhuidhe, son of Feileachair, son of the King of Munster.' "What was the cause of his death?" said Patrick. "He was killed by elfin shots or arrows, and his thirty hounds and thirty followers, who attended him, were also killed there by fairies; and that vegetating verdant tulach was raised over them." "We would wish," said Beirheart, a disciple of St. Patrick's, 'to procure the jewels which he possessed and which were buried along with him.' "You shall get them," said Caoilte, and having opened the grave, he drew forth the handle of his spear, which was covered all over with rings of double refined bright silver from the spear-head to the butt-end. 'St. Patrick!' said Beirheart, 'thou hast conferred the kingdom of heaven on the former man in virtue of his shame; and now grant the inheritance of heaven to this other man on account of his jewels and arms.' 'Be it so,' said Patrick, 'if it be the will of God;' and, undoubtedly, it was granted."

If these tulachs had been the burial-places of two Pagan princes, namely, Airnealach, son of the King of Leinster, and Salbhuidhe, son of the King of Munster, there is every reason to believe that other burial-places had also been denominated tulachs. St. Patrick inquired what green tulach was that on which he stood; and Caoilte replied, that it was the feart, i. e. grave or burial-place of Airnealach. Again, the Saint asked to be informed what other feart, or place of sepulture, was that which he pointed to in the same vicinity, and he was informed by the Fenian sage, that it was a tulach constructed as the burial-place of Salbhuidhe, making the word, tulach, in both instances, synonymous with, feart, a grave or burial-place. Hence, tulach, means a place of sepulture; and Tullaherin, in the county of Kilkenny, may mean the place of sepulture or cemetery dedicated to St. Kieran of Ossory.

There is also in the county of Kilkenny another of those Pagan tulachs, called Tulač Oðpám (*vulgo*, Tullaroan), which is the burial-place of, or dedicated to, St. Odhran;<sup>1</sup> Tullamaine (*Hibernicè*, Tulač

<sup>1</sup> In the Irish Life of St. Kieran, which I have already alluded to, the following curious account of St. Odhran occurs:—

"Cánḡadair diar brátar d' ácéile cum Ciapán dá éoráiribéḡad dul dá n'oiléire a n'ionaduib m'éanna. Oðran aḡar Meaðrán a nanmonna, aḡar do Múrgnaide ḡne dóib, ón m-baile

ne a nabaréar leacraó; aḡar an d-teaóir dóib go Saḡir, do ḡanncaíḡ an bapa fear d'íob anmám a b-foáir Ciapán; aḡar dob' é an fear rin Meaðrán. Aḡar a dúbairt Oðrán; ní mar rin do ḡeallair a brátar; aḡar a dúbairt ne Ciapán ḡan a brátar do éongmáil uair. A dúbairt

Máinne), where Máinne Mong Ruadh (Mainne of the red hair) lies interred, is likewise situated in the county of Kilkenny.

In the county of Westmeath is a tulach, called *Tulach na Laoir* (tulach of the heroes), probably from the fact of some Fenian heroes being interred there, but it is now vulgarly called Tullyally.

In the county of Cavan there is a tulach, called *Tulach Fionn* (tulach of Fionn), where Fionn Mac Cumhaill, the Fenian chieftain, may have been interred; but it is now called Tullyvin.

There is also, in the same county, another tulach, called *Tulach Maignuir* (tulach of Magnus), where Magnus Mor, or the great, a Fenian chieftain, lies buried. It is now called Tullyvanish.

In the county of Carlow is a tulach, called *Tulach Aodh* (tulach of little Aedh, or Hugh), where Aedh Beag, the son of Fionn Mac Cumhaill, was interred. It is now called Tullowbeg.

Another instance of tulachs being the burial-places, or dedicated to Irish saints, is afforded by the name, Tullynanevee (*recte*, *Tulach na Naomh*), in the county of Down, now called Saintfield.

In the extensive collection of Irish Fenian manuscripts, in the possession of the Rev. James Goodman, of Skibbereen, county of

Ciarán, bhrathair óda eadair mhí  
cia a gíonn ag a m-biaí pé; aghar gadaí  
pé an lórpánn ío in a láim, aghar cu-  
reab a anáí paí, aghar dá lapaí an  
lórpánn anab agharra; aghar muna  
lapaí éirgeab leatpa; aghar do tuzaí  
do an lórpánn in a láim, aghar do íeib  
a anáí paí, aghar do lap í g-céaboir,  
agh ar do ían ím agh Ciarán go h-aim-  
íur a báir a naomhacé mór agh ar a  
n-beag-íobneabairb.

“Aghar a búbaire Ciarán íe h-  
Odhra, dá g-cuapdaíge cu an doíhan  
gur ab ad báile íeín a leatpaí, do  
geabair báir; aghar ap an adbaí ím,  
íompuaí aghar caíe í-aimíur ann, íor  
ap uait aímneodair é go íraí. Aghar  
í-íompuaí Odhra dá báile íeín íe  
briatpaí Ciarán, aghar do ím maím-  
íur íor onópaí ann; aghar ío mór a  
íubailce aghar a naomhacé, aghar ap  
n-béanar ímíobáíleabá í-íomda ío,  
mar léagtar na beata íeín, do éuaí  
éum neime, aghar do íforab briatpa  
Ciarán; íor íe é ap aím doí íonab  
ím leatpaí Odhra.”

“Two brothers, named Odhran and Meadhran, from Latheragh, in Musgry Thire, came to St. Kieran to ask counsel and advice as to whether they should go as pilgrims into foreign lands; and on arriving at Saighir, one of them intended staying with St. Kieran. This

man's name was Meadhran. And Odhran said unto him, ‘Brother! this is not what you promised me;’ and he implored of St. Kieran not to detain his brother from him. Kieran said, ‘God will determine between us as to who shall have him; and let him take this torch in his hand and breathe upon it, and if it lights he is to remain with me, but if not, he may return home with you again.’ And he took the torch in his hand and breathed on it, whereon it immediately lit, and he, therefore, remained with Kieran until the hour of his death, leading a religious and holy life.

“Kieran, addressing Odhran, said, ‘If you travelled the world all over, it is in your native village, Latheragh, you should die; therefore, return home and spend the remainder of your days there, for the place shall be called after you for ever.’ Odhran took Kieran's advice, and returned home, and erected a magnificent monastery, and spent the remainder of his days in great devotion and holiness of life, performing many miracles, as we read in his Life, until he ascended into heaven; and Kieran's prophecy concerning the place was fulfilled, as it is ever since called Latheragh Odhran.”

Cork, the following curious and interesting poem, descriptive of tulachs as places of Pagan interment in Ireland, occurs, but it is chiefly confined to the Fenian chiefs. I am indebted to that reverend gentleman for his kindness in allowing me to use it on the present occasion. The poem is ascribed to Oisín, the son of Fionn Mac Cumhaill, and is entitled “*Peapta no Uaima Taoipeada na Féinne*,” i. e. the fearts (mounds or graves) of the Fenian chieftains, and commences thus:—

“Uaim gac Taoipead éiríod mo éiríod!  
 A b-*paicirín* a *Cléiric* éiríod;  
 Inneorad map *ir* *peapad* dúinn,  
 Gac uaim díob in gac áit.

“Ata fo’n b-tulca ro fúgam,  
 Peap ag a m-bíod bpuib do gnaté;  
 Conán peap rgaolte gac rúin,  
 Ir paor’n b-tulca ro fúgam atá.

“Atá fo’n b-tulca ro éap,  
 Mac Uí Duibne cneap map blát;  
 Peap nár eiriz neac fo nód,  
 Aét go m-bíod aige ’na láim.

“Atá fo’n b-tulca ro fíap,  
 An peap *ir* mian leir na mná;  
 Mac Ronáin na n-íomad rgiat,  
 Ir paor’n b-tulca ro fíap atá.

“Atá fo’n b-tulca ro fíor,  
 An peap do béapa cfor tap ráil;  
 Mac Lurheac peap éoirgíte gac laoié,  
 Ir paor’n b-tulca ro fíor atá.

“Atá fo’n b-tulca ro fíor,  
 Orgar na n-arn n-áig;  
 Peap epaoéta gac laoié le epuib,  
 Ir paor’n b-tulca ro fíor atá.

“Atá fo’n b-tulca ro éuaiḡ,  
 Mac Cúmaill ba épuaiḡ a g-comlann;  
 Mac mḡine Caidḡ déib-ḡil, deirḡ,  
 Ná tuḡ le peapḡ bpiatap borb.

“Imteaét gan plioét leantap loḡ,  
 Clann éupaide na g-epucán g-epuaiḡ;  
 Raéadpa anoir ap meat,  
 Ir rgaoilpead go ppap an uaim.”

“The grave of each chieftain hath pierced my heart,  
 As I behold them, O chaste Cleric;  
 I shall relate all that I know  
 Of each man’s grave, and where it stands.

- “ There lies under this tulach on which I stand,  
 A man who was always in danger;  
 Conan, the revealer of men’s minds,  
 Lies under this tulach on which I stand.
- “ There lies under this tulach to the south  
 O’Duibhne of the skin like the blossom fair;  
 A man that never withheld his hand,  
 If he had but wealth to spare.
- “ There lies under this tulach to the west  
 A man who was the delight of the fair;  
 Mac Ronain<sup>1</sup> of the many shields  
 Under this tulach to the west is laid.
- “ There lies under this tulach beneath  
 He who brought tributes across the seas;  
 Mac Lughaidh, the subduer of heroes brave,  
 Under this tulach low is laid.
- “ There lies under this tulach to the east  
 Oscar of the chivalrous arms;  
 The conqueror of each hero in battle,  
 Under this tulach to the east is laid.
- “ There lies under this tulach to the north  
 Mac Cumhaill who was valiant in battle;  
 The grandson of Teige of the pearl-white teeth,  
 Who in his anger never uttered a coarse expression.
- “ Their race is gone! let us trace their graves!  
 The heroic sons of the firm skiffs;  
 I shall now wither away,  
 And shall at once my own grave dig!”

Another Ossianic poem on the death of Goll Mac Moirne, in Mr. Goodman’s collection, opens thus :—

- “ Leacht ñoill do ñpáid mo ñpoide.  
 Tíreín-íear Eiriond mong-buide;  
 Ionmuinn an té po’n leacht atá,  
 Iomda laoc air ar imir íorpdán.”
- “ For the leacht<sup>2</sup> of Goll my heart did ache,  
 The chieftain of Eire of the golden hair;  
 Dear to me is he who under the leacht is laid,  
 Many a hero on whom his prowess he played.”

<sup>1</sup> *Mac Ronain*. There must be some mistake here; as Diarmuid O’Duibhne, who had the ball *peapc* (beauty spot), was the favourite of the fair, and not Mac Ronain, from whom the family of

that name in Leinster are descended.

<sup>2</sup> *Leacht* I conceive to be a synonym of the words *tulach*, *feart*, *carn*, all of which were used by the Pagan Irish to denote burial-places.

As in some degree bearing on the subject, I may mention, that in a very learned Irish manuscript, entitled “*Trí bior-ḡaeḡe an báir*” (The Three Pointed Shafts of Death), written by Dr. Keating about the year 1620, occurs a tract on the ancient mode of interment in Ireland, the origin of funeral cries or keens, &c., from which I make the following extract; and the passage is well worthy the notice of those interested in the excavation of raths, carns, lioses, tulachs, fearts, &c., in the county of Kilkenny, and elsewhere :—

“*Ar é do ḡuoir i n-Éirinn i n-airmhir na ḡ-cupáḡ aḡar na Féinne pul táinig polur an éreibin éuca, na maibḡ d’aḡnacal ro úir; ḡiḡeab úr iomḡa cop ar a ḡ-cupḡaḡ leo iad.*”

“*An éab cop.*”

“*Uaim no fearḡ talman do ḡéanam ḡo b-fab aḡar ḡo leirib an éuirp, aḡar bonn a éor rir an árb ḡoir, aḡar a baierir rir an árb riar; aḡar capn cloḡ do éur ór a éionn, dá n-ḡorḡaḡ leaḡt: map atá fearḡ Maḡḡaḡán i n-Úib Paḡaib.*”

“*An ḡara cop.*”

“*Na maibḡ do éur fá úir, aḡarmion-páḡa do élaḡab ’na b-timéioll, aḡar ḡan lia ḡná leaḡt or a ḡ-cionn: aḡar atáib trí ḡronḡa a cupḡar úr na mion-páḡaib rin: map táib aor ealaḡna, mna, aḡar leimb; aḡar atáib dá éor eile ar a ḡ-cupḡaḡ baḡine i n-Éirinn map aon rir an ḡ-cop pan tuigḡear ar an pann ro.*”

“*Fearḡ aon ḡoruir d’ḡoir ḡon aoi,  
Fearḡ ḡon n-bó ḡóiririb for mnaoi;  
Fearḡa ḡion ḡóiririb ceanna,  
For macaib, for inḡeanna,  
Cnoic for allmupḡaib ana,  
Aḡar múir for mór-pláḡa.*”

“*Ar an pann ro úr iontuigḡe ná biaḡ aḡt aon ḡoruir ar fearḡ an rir ealaḡna, aḡar dá ḡoruir ar fearḡ na mná; fearḡ an leimb ḡan aon ḡoruir; cnoic aḡ allmupḡaib uairle, élaḡmúir for luḡt ḡalaiḡ ḡrámeamail.*”

“*Cop eile ar a ḡ-cupḡaḡ iad.*”

“*Map tá ḡo lia aḡar ḡo leaḡt, aḡar ar lionmhar atá na fearḡa pe b-fairin i n-Éirinn, pe linn na paḡantaḡḡa na maibḡ do éur na fearam aḡar capn epaḡ aḡar cloḡ do éḡḡbáil or a ḡ-cionn ḡo ciop-balta cóm-éruinn; aḡar a n-airm d’aḡnacal map aon riu; aḡar uime rin do h-aḡnacab morán d’uairib na h-Éirionn i nalloḡ; aḡar ḡo h-áirigḡe Moḡa Néib, amuil léaḡḡar i ḡ-caḡ mhaigḡ Tualainḡ pe Deapḡ Daḡra an Ųraoi.*”

“*Fearḡ Ílloḡa Néib ar mhaigḡ Tualainḡ,  
ḡon a ruibne pe a ḡualainn;  
ḡon a lúirḡ luaidḡar ḡoil ar,  
ḡon a caḡḡapp, ḡon a éloḡeam.*”



"It was customary among the Irish at the period in which the heroes and Fenians flourished, and before the light of faith dawned among them, to inter the dead in the earth; there were, however, many modes of interment in use.

"The first mode of interment was, that a grave or feart, corresponding with the dimensions of the corpse, was dug in the earth, and a small rath was raised against it. The feet were placed facing the east, and the head to the west: a carn (heap) of stones, called a leacht (heap, or pile), was piled over it like the feart of Maothagan in Uibh Fathaidh.

"The second mode of interment consisted in depositing the remains in the earth, and erecting small raths around them. No stone or leacht was placed over them. There were three classes of persons usually interred in this manner in those small raths,—namely, men of science, women, and children. There were, besides these, two other modes of interment practised in Ireland, as is manifestly seen by the following poem:—

"A grave of one door<sup>1</sup> for a man of science;  
A grave of two doors for a woman;  
A grave even without one door  
Around boys (youths) as well as maidens;  
Mounds around foreigners of rank or distinction,  
And around those who died of the deadly plague.

"From the above rann, or poem, it is manifest that only one door (passage) opened to the tumulus of the man of science; two doors were peculiar to the woman's grave; no doors belonged to the children's grave; while mounds were raised over the remains of noble foreigners, and enclosures were constructed around those who died of the plague or loathsome diseases.

"There was another mode of interring the dead,—namely, a grave-stone and a leacht, and these graves are numerous throughout Ireland. In Pagan times the dead were placed in a standing position, and round, carefully-formed, circular carns (heaps of earth and stones) were raised over them.<sup>2</sup> Their arms were buried with them. It was in this manner very many of the Irish nobles had been interred in the olden time. The interment of Mogha Neid, by Dearg Damhsa the Druid, may be instanced, as given in the manuscript account of the Battle of Magh Tualaing:—

"Mogha Neid's sepulchre is on Magh Tualaing;  
With his javelin by his shoulder;  
With his club, so strong in conflict,  
With his helmet, with his sword."

<sup>1</sup> The *door* here mentioned appears to allude to the gap or entrance found in many fosses formed around raths; but it may also refer to the artificial caves with one or more entrances connected with some raths. The custom alluded

to by Keating must have originated in some ancient religious Pagan notions perhaps prevalent in his time.

<sup>2</sup> See Mr. O'Neill's paper on the Rock Monuments of the County of Dublin, "Transactions," vol. ii. p. 44.

In describing funeral keens among the Pagan Irish, the learned Keating observes, in the same tract :—

“Ír é ar cluicéce caomte ann.

“*Ḵol-gárreta ḡuirte ḡáibéaca, aḡar eolcaipe éaḡa, déara amhéa-  
parða do déanaí dól, maílle re rtoéad a b-fole aḡar a b-íonnrað;  
re rḡríobað aḡar re rḡríor a n-dealb, aḡar re rporb-bualað rrom-  
amhéac a ḡ-copp, aḡar a ḡ-colann fo lár aḡar ró lán-calíam;  
aḡar fóir, áiríom aḡar íonnrað a n-éacé aḡar a n-aítear do déanaí;  
do réir mar ír iontuigéte a m-briatúraíb Oírin ran buain déaḡanaíb  
do ríne, mar a luaðan báir Orḡair a míc, báir ab topaé—*

“Mór a noéte mo éúmað féin.

“*Aḡ ro na raínn ar a b-tuigétear cpeab ar cluicéce caomte ann í  
n-aímpir na b-paḡanaé í n-Éiríonn :—*

“*Sḡreabap mac Ronáin ann rín,<sup>1</sup>  
Aḡar tuicior ḡo calíam;  
buaílior fo lár a éopp cam,  
Tairnḡior a fóle ra íonnrað,*

“*Do bí ann aḡ peaáinn a éréacé,  
Aḡar aḡ áiríom a éacé;  
Fá mór an cáir búinn ann rín,  
Mar fuair báir ’oir ar lámhaíb.*

“The funeral lamentations consisted in raising a plaintive, sorrowful wailing, accompanied by a copious flood of tears, lamenting the fate of the deceased, in plucking the hair and beard, tearing and disfiguring the features, casting their bodies, with great violence, on the ground; they also enumerated and extolled the deeds of the deceased, and gave way to a general murmur in consequence of the losses entailed by the demise; as may be learned from the words used by Oisín, in the last poem which he composed, where he relates the death of his son Oscar, beginning with the words—

“Deep is my sorrow this night.

“The following are the stanzas by which we understand the nature of funeral wails in Pagan times in Ireland :—

“Mac Ronain cries aloud,  
And falls headlong to the ground;  
His noble body in the centre he strikes,  
He tears his hair and his face!

“He stood amazed to behold his wounds,  
And to recount his martial feats;  
Great was our sorrow at that time,  
How in our hands he had died.”

<sup>1</sup>This extract is taken from an ancient manuscript account of the Battle of Gabhra, now in course of publication

by the Ossianic Society; and the fact of its being quoted by Dr. Keating is sufficient proof of its authenticity.

In the county of Clare the word, *tulach*, very frequently occurs in connexion with the topography. The two baronies of Tulla (Upper and Lower) are remarkable; in the barony of Ibricken and parish of Kilmanagheen, there are two townlands named Tullygarvan (East and West), *recte*, *Tulac* *ḡarbáin*, which take their name from St. Garbhan, from whom also the town of Dungarvan, in the county of Waterford, derives its appellation. In the barony of Inchiquin, parish of Drumcliff, the townland of Tulachassa is met with. In the same parish are two other townlands, named Tulagh and Shantulla. In fact, *tulachs* are so numerous in Clare, that it would require more space for their bare enumeration than could well be devoted to this paper.

Having trespassed so far on the indulgence of the Society, I would earnestly urge upon the members the importance of inquiring about *tulachs* or other Pagan monuments in their respective districts, and of collecting, as far as possible, before the remnant of the last generation disappears, whatever fragments of tradition still linger among the peasantry respecting their origin, use, and history.

## THE ECCLESIASTICAL ANTIQUITIES OF YOUGHAL.

No. I.—ST. MARY'S COLLEGIATE CHURCH.<sup>1</sup>

BY THE REV. SAMUEL HAYMAN, A.B.

IN the northern part of the town of Youghal, on the slope of a hill, then, as now, called *Cnoc Naom Muire* (The Hill of the Blessed [Virgin] Mary), a church dedicated to the Virgin, was founded in the eleventh century. That earlier religious edifices preceded the building on the same site, there is little doubt. Indeed, we might almost infer, from considering how important the sea-port at the mouth of the Blackwater had already become, that such was necessarily the case. Nor should we stumble at the fortuitous circumstance of our inability to trace, with certainty, the more ancient foundations. When churches would successively arise on the same spot, each exceeding its predecessor in size, it would happen that, in some cases, the lesser building would be incorporated with the larger, so as to lose all its distinguishing features; and, in others, would be wholly cleared away, in order that space

<sup>1</sup> The writer desires to mention that he has embodied in this paper all the architectural notes to be found in a privately printed Handbook to St. Mary's Church, issued by him. They have, however, been subjected to a careful revision,

and, in many places, re-written. The monumental inscriptions are not given here, inasmuch as they have formed the subject of a paper in "The Topographer and Genealogist," part 9, March, 1847.